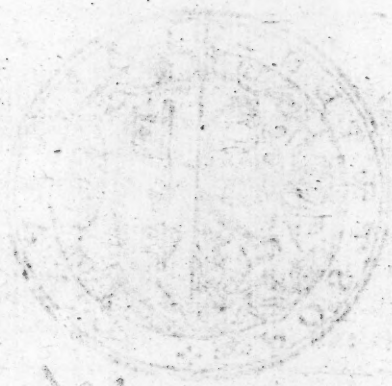
THE Iesuites play at Lyons in France, as it was there presented.

BOTH

To the amazement of the Beholders, and the destruction of the Actors, in August *last past.*

Credibly informed by a Factors Letter, (*who was an Eye-witnesse*) *to his right* Worshipfull Maister in Lon*don.*

At London Printed for Nathaniell Butter, dwelling in Paules Church-yard, 1607.



To the Reader.

E who euer hath ſeene rebellions diſcouered, he that hath kowne that Traitors liue like Moles, who work vnſeene till they be thrown vp to their deaths, and liue abroad like Flyes who ſuck the ſweete of others, yet infect them, ſhall find by this diſcourſe, that Religion is made the Target to defend Treaſon: Ambition, the Originall, and confuſion the end. Yet for thy further ſatisfaction (Reader) that this diſcourſe & euery particuler relation therein, may haue credit in thy iudgement, know, that there is nothing therein mentioned, but is to be approued by diuers Merchants and men of credite, now reſident in this Citty, and that in reading thereof, thou maiſt witneſſe to thy ſelfe, that this woonder and ſtroke of heauen vpon them, is reuealed and ſent vnto thee as a warning peece ſhot off, to admoniſh thee that thou fall not into the preſumption into which theſe Ieſuites and their Diſciples run headlong. I haue as in a Map or Dutch Lanskip, ſhewed thee a Module in half an howers reading, of what held them two dayes in action: as the manner of the place where they played, the forme of their repreſenting heauen and hel, the dignitie wherein the Actors ſat, the cauſes whereupon they prepared this Iudgement: namely, Ambition, whoſe end is alwaies as theirs was, deſtruction. In any part of which, if thou beeſt eyther ſatisfied or admoniſhed, my paines were a pleaſure vnto mee.

Farewell.

The Iesuites Play at Lyons in France.

SIR, I receiued your Letters and commodities, dated the seauenth of August last, and haue dispatcht that businesse, which by your Letters you commanded mee. I haue paid I.P. the sixe hundered French crownes according as you appointed, and haue receiued a discharge of him, & dd. the goods you sent, marked with the Charracter of * to I. L. only I cannot receiue according to the Factors promise to you, the money hee pointed at Paris. The commodities you sent for, holde yet the same benefit, as my last Letters spoake of. I haue distributed all your wares, and loke according to their day, (as I am your Factour for your money) onely I cannot receiue, though with my best labours that debt due vnto you (and you charge me to be countable, of F. G. though a Merchant that holds his auncient preheminence

nsnce: your prosites which I writ vnto you of, are still good, onely if it may please you adde to them at your next sending, the Commodities marked in the latter ende of my last letter. And I pray ye, pay the Exchange bill to that Gentleman, whom I found in my affayres profitable, so as vnto my maister, both in my beginning and in my ending, I commende my humblest duty vnto you. Yet Syr if you wil giue my ydlenes that leaue, to vse my self, and to make practise for my experience, and your benefit, I shal be bold to vse so much Paper as to amaze you at that whych made me wonder, the act is as strange as the subiect, for God was abused, his Seruants threatned, Ceremonies displayed, and constancy ouerthrowne.

Syr, I shal in this, scarse make you think my words being but from a seruant haue sufficient credit, because you would thinke that in men who beare shewe of Diuinity in their soules, profession in their toongs, I, and their seemelinesse in their habite, would offer so great an outrage to the Deity of God, to the derogation of his Saints, I, and to the dishonour of princes, who if they serue him, are his people and ministers. Then Syr to excuse my selfe, that I was an Eye-witnes, I hope this shal serue: to see al, because I may vse the best, for without hauing experience in the most, I cannot be a seruant for your good: for you know Syr Factors (because your worthy selfe haue bin one) as they haue many eyes that loke into them, so they should haue vnderstanding, to prevent daunger. If you condemne me for seeing of their play, I wil excuse it with this, I am Gods Seruant, & the kings Subiect, Nasimur pro patria. so as I am born to obay God, I am borne to instruct my Countrey, of which Syr wee are both members.

The

The Iesuits of France, and poyson of the worlde, who liue like Iuy, which doth hurt in growing, in a cheefe Citty of Fraunce, the citty Lyons, being as it were a teeming mother, and chiefe Nurse vnto them, and being banniſht from that Country for a murder intended against this King. Henry the fourth in August last (after much and great ſute to his Maieſtie) made repayre to Lyons, where hauing preached that without following their ſteps, their charity, their deuotion, their bleſſings, their curſings, their Pilgrimages, their Prayers, nay al their ordinances the vnkilfull people muſt attaine to heauen, and by no other way, which they perſwaded confidently vnto (ſince they who inſtructed them heerein, bare humilitie in their lookes, decencie in their apparrell, God in their tongues, though Hypocriſie in their harts) both liued and dyed, by their direction, loking after no other ſaluation.

Thus Syr in my Iudgement (& I hope your worſhip will credit) they are bewitched men, inſteads of God, they ſerue the deuil, and thus blinded, poore people they run headlong to their owne damnation, yet as we are Chriſtians and imitate our ſauior Chriſt, I pittie their miſery, pray for their conuerſion, and if your patience will but read, Ile report you a woonder moſt true, becauſe my eyes did witnes it.

These Ieſuities comming back into France, whereas heretofore the glorye of their Religion was built, vpon the publiſhing of the Labours of Saint Chriſtopher, the ſufferings of Saint Lawrence, the Troubles, Trauailes and Charity of another, ſpreading by turnes their Legend ouer, and ripping vppe the whole Fardle of their ſuperſtitions, I, and to make them glorious, whom their owne Church had Canno-

nized: but custome since making them more bold, to giue you newes to wonder at, that men who bare the shew of Sanctity as they doe, who seemes to bee as heauens Trumpets to proclaime the will of heauen, should dare as they haue done, as it were to dispossesse God of his throne, to wrest the sword of Iustice from his Almighty hand, and vndertake to bee Iudges of others, who sinful (miserable men) haue in their vials not so much Oyle of vprightnes, as to giue them true light to looke into themselues.

Syr, the Subiect of their late play, was the day of Iudgment, that generall Sessions, before which shal go a flood of fire to destroy the world to which Angels must be sumoners & not mortals, wher deuils, which of thousand yeeres haue bin so, stande ready to catch soules vnto their torture, and not Deuils, who by their present sinnefull actions, make themselues so, when all thinges shall determine, but these two, eternall happinesse, and perpetuall paine, this fearefull time, this burning hower, which makes the strongest shake, but euen to thinke on it.

These Iesuites (whom I Syr, being instructed in true fayth by you, may rather call deuils) presume to fashion their Sceane in, Thinke then this play to be at Lyons, their stage built in their Colledge, galleries round about, at the foure corners, four Tents pitcht as a Tyring for the Actors, the Players many, but the spectaters infinite.

First, at the foure corners, figuring the four winds foure Trumpets sounded, when presently drummes ratled like to thunder hidiously, their inuented Fyre-workes flew forth like lightning, hell did seeme to open, and smoake rose from thence, after which as the fit childe of such a wombe, yssued out flakes of Fyre, shrickings were

were hard beneath, and muſicke aboue) and at one inſtant many in the ſhape of fiends roſe from below, ſome hauing whippes in their handes, ſome Forkes, ſome Snakes, all roaring, caſt their eyes vpward, at which a Cloud ſeemed to deuide it ſelfe, the forme of which clowd was thus. Two ſilken vailes, which being ſpread, ſhewed like a Raine-bow, figuring all colours both in heauen and earth, and on the top, and intermixt betweene, were ſpangling ſtars of gold as rich, as beautiful. This ſpred, a place was ſeene that repreſented heauen, the glories of which Pallace, as no tongue can expreſſe, ſo was the riches they had diſcurped there as infinite.

Vpon the top of this throne, ſat a reuerend Ieſuite called father : Petronia del Silua, a Spaniard, the prefect of the Ieſuites Colledge, who preſented the Perſon of God, and from whoſe mouth all thinges were queſtioned and determined. And on his right hand ſat father Maueſta, the 2. Ieſuit in ỹ rule of houſe, named Father Layola del Cruche, of a beautifull preſence & perſonage, in their ſuppoſition, correſpondent to the picture by them immagined, repreſenting God the ſonne.

And on the left, ſat a beautifull fayre Nunne taken out of the Nunnery of Saint Clare, named Apolonia del Cruche, deſcended of the great and illuſtrious houſe of the boneuenty, and ſhe repreſented the perſon of the virgin Mary the mother of Chriſt, whome they termed Amediatris and Quéne of heauen. About all them, thronged Angels all in white, crowned, beneath their feets ſat Prophets and Apoſtles, and many figuring Martyrs, vpon whoſe breaſts were croſſes red like blood, bearing a ſword in one hand, and a

key in the other, crowned likewise, vnder which Emblems this was to be red. I fought, I fought, and gayned meaning thereby as (so the plaiers expounded it) they fought against sinne, they sought heauen, and gained a crowne.

Where after much Musicke many Hymnes of ioy, where on the otherside there was howlinges & much fire works, vpon a suddaine al was whist, and Time entered, who being called vppon by the Iudge, was commaunded to turne back the rowles of his records, and shew the present world what had bin past, whych being doone, that acte consisted of the destruction of Citties, the ruyne of Kingdomes, and the downefall of princes.

How Agathocles of a potter, who had wrought in clay obtained to graspe a Scepter.

Dionisius of a Tyrant, became a Schoolemaster: How Crecida was fayre: yet her periury and vnconstancy, made her foule and Leprous:

How Tamberlaine but at first a Shepheard, and keeper of all creatures the simplest, did after compell kings to draw his Chariot: And Baiazet Sir-named the great, to feede in a Cage:

How Layes was a Whore, yet wise men and Phylosophers did dote on her: the moral of al, which was, time is vncertaine, beautie is but a strumpet, who being trusted will deceiue you, strength but a Reede, whome the least wind shakes, and such men as thinke themselues most wise, proove oftentimes the most Fooles.

This act ended, instéed of Musicke to prepare another, the Deuils roared, which being checked by the frowne of the vpper Iudge, they all hung down their heads, and were silent, who finding time to speake, de-

demanded the cause of their disturbance, at which Lucifer (as it seems being chiefe in that blacke Synod,) and as it was his fate to fall first, so from the rest hee had the Fortune to speake first, and shewing his duty (although he was a deuil) after obeysance made, returned this aunswere, that they came not in that power from their lowe Empyre by the cal of his Trumpets, to hear Time rehearse to them things so long past, as of Agathocles, Tamberlaine, and Layes, for hee was certaine, they were all or the most part of them, there present in his Army, but their appearance was, and desire now is, to haue a conclusion of the worlde, and their Empyre made vp, they wold be now content, to take those they could find, knowing that in the sifting from the Cradle to the Crasie, both in Court, Cittye, and Countrey, the greater share to be his. In breefe, he esteemed his Empyre strong enough, and could be content now to haue hell gates closed vp, which had stood open so many thousand yeares, and might neuer bee shut, soules had preest so fast into them: Nay, he was perswaded, that should the worlde go vpon her hinges any longer, there wold be no roome left, creatures of all sorts came thronging so fast thether.

At which, the Iudge with a speaking frowne seemed to rebuke the deuill, that would Tutor him, the maker of all, how to dispose of any, and that it fitted not him whom he hated, to aske that of him, which hee had not pertooke to those Martyrs and Angels whom hee loued: Namely, the reuolution of the World, though in his secret knowledge hee had determined of that houre long since. At which Period Sir, as if indeed hel haue bin broke loose, the deuilles made the greatest roare they could, and downe they sunke.

When the Iudge aboue demaunding for a Booke

which hee called the Regiſter of mens Actions, ſpake thus to the aſſembly at his ſéete. You whome I loue, and ſharers in my glory, whoſe owne deſerts brought you this happines, and makes mee ioy in it, within this booke all Treaſons which the worlde and worldly men haue done againſt heauen, I haue ingroſt, and looking in it, finde the Volume full, and not a tenth man that is iuſt to vs, I longe haue put my mercy in the ſcale, inſtéed of wrath, as gréeuing they ſhould periſh, theſe hands created, ſo that through hope of youth and ſufferance til age, their vice is growne to cuſtom, they haue awaked our anger, and by our peaceful ſoule, we wil no longer ſée iniquity & ſuffer it, or honor them with life, bleſſings, and our mercy, which ſo diſhonor all, but in this minute we wil receiue our Seruants into our boſome, and curſe the rebels down to hell, a lacking damnation. At which the foure Trumpeters, as if they had heard their Cue, ſounded again, and foure Angels diſcended, departing foure ſeuerall wayes, in which interim, Time who was Coms for the whole play expreſſt thus, that thoſe foure Angels were ſent to the foure Elementes to confine thrée of them, in the place of their Empery: namely, earth ayre, and water, but to giue liberty to the fire as the moſt raging to Tyrannize ouer the reſt, which charge of his in that twinckling performed, Time ſtooping to the world, intreated the ſpectators to conceiue, that the hower paſt was, as terible as the generall Seſſions, and that fire and Brimſtone had rayned from heauen to confounde mankinde, that the time was now come ſo long ſince prophefied of, when the earthly glory of Princes ſhould determine, and the Pride of the beautifulleſt conclude, that men ſhould ſéek for ſhelter in the deepes, but finde none, that the wretched

ched ſtung with the worme of their own conſciences, ſhould deſire mountaines to fall, and hilles to couer them, from the reſiſtles wrath of that great, glorious, and vpright Iudge, nor was it now with the worlde, being encountred with flames (the Army and Armor of the Almighty) like the beſiedging of a Citty, when men ſought to ſaue their poſſeſſions, for nowe they ſeeke to ſhunne them.

The Vſurer whoſe Golde was his God, and in whome hee putteth his truſt, ſaw that now it deceyued him, his foundation was rotten, the winds roſe, and his building fel, his riches melted before his face, being tryed in this Furnace, like Ice againſt the reflection of the Sunne, and remembering by what corruption hee had purchaſed them, he beganne to curſe the time that euer hee ſaw them. The vnconſcionable wiſh now their ſcales had beene euener, their Waits truer, and their meaſure larger. They which had ſhut their gates againſt Beggers, begged now themſelues and were not heard, the flames were as deafe as the Sea to their Wordes, and more raging then his proper nature, beeing more forceably incenſt with the power which Brimſtone gaue to him. In breefe, the ende and effect of Times Corus was, that death had ended his Soueraignety, and all liuing Creatures were nowe diſſolued, who had theyr building and beeing, eyther in the Earth, Ayre, or Water, onely now remaynd.

The Seas was to deliuer and yeelde vppe her deade whom ſhe had ſwallowed and deuoured, euen all thoſe that hadde layen ſoaking, and hadde made their Toombes in her Watery boſome, from Noyahs Flouds, or the Worldes firſt Foundation, the earth muſt open her wombe, and giue forthe her

childzen,

childzen, al dust who euer had feeling by the fire of life and by this light of heauen (reason) knew good from ill, must with the same bodies, the same eies, the same knowledge, appeare before this Iudgement seat, and euery soule receiue his sentence, according to his own workes.

Time hauing thus ended his Corus, though not forsaken the Stage, the foure Trumpeters. Sommoned again to awake both the old and new dead from their tedious sleepe, where while the Musicke sounds, and the rest prepare themselues ready for entrance, I pray you sir let me intreat your patience and sufferance for your further satisfaction, to giue me leaue to shewe the cause why these Iesuites make this or the like playe, ere I proceed further to the distinguishing of it.

It is not vnknowne to any which know goodnesse, that these Papists which falsely tearme themselues Catholikes, are like the Samaritans, who worship God and Idols both together, they profes obedience, and practise sedition and rebellion. For what publike warre, or domesticke tumult hath beene rayled this many yeares in any part of Christendome, wherein these Iesuites haue not borne a principall part, they profes Chastitie, and maintaine vncleannes, witnesse their custome both in allowing and frequenting brothell houses, they teach voluntarie pouertie, and liue themselues in costly Pallaces, yea aduaunce their Armes aboue the Armes of Princes, their rule and outward profession is to saue soules, but their practise to kill soules: they call themselues lights, but make others liue in perpetuall darkenesse: they insinuate themselues into Princes Courts, and they enter into their secrets, where being imbraced, they thriue like Iuie, which desists not till it hath suckt the heart out of the most noblest Oke, they are indeed what badnesse can be, and such a poyson, which euery palat shoulde haue iudgement to contemne: they are like the Frogs of Egypt, which leapt into all Pharaohs Chambers, and Closets: they swarme euery where like Lice, and are as noysome: they stirre vp warres, & preach the slaughter of true Christians, whersoeuer they come.

These Wolues as I say, in shepheards clothing vnder the pretence which the make, they come to feede the flocke, satisfie their rauening purposes, and feed vpon it, for sir this their doctrine is: first that it is heresie, and hee in the state of damnation, vnlesse he be a Frier, Munke, Iesuite, or some other of their Sectaries, to read the Bible translated, either into French, Latin, or English without their permission, or to say any other prayers, then what are taught and instructed by them, that it is sufficient for a mans saluation, to beleeue that which the Romish church beleeues, to heare

their Masses, Trentals, Dirges, to creepe to the Crosse, to pray to the holy Virgin Mary, mother of Christ, & Quéene of heauen, to kneele to their whole pesse of Saints, to obserue their fastings, penance, and pilgrimages, and to obey all their Ceremonies, superstitions, and traditions, to repeat their seueral Auies, & vse their 7. seueral Sacraments, when Christ our true schoolmaister taught but two, and his Apostles, as his most faithful disciples followed no more, to pray as they pray, to heare as they hear, though they neither vnderstand what they heare, what they pray, or what they beleeue.

How the Pope is a spirituall Magistrate, and hath a higher degrée of authoritie then temporall Magistrates, that being installed in his sanctified seate, hee doth presently represent the power and person of Jesus Christ, that hee hath power to giue plenarie Indulgence to all men, to dispence, with all sinnes, and for mony to pardon, for without mony he will not doe it, the murther of children, of men, of women, of wiues of neerest kinred, fornicatiõs, adulteries, incest, and al abominations, and with an infinite rabble, as signes, myracles, all which indeed are lies and illusions, with which they haue long blinded the eyes of many Princes, and so possessed the hearts and beleefe of many kingdomes, that they can not now bee taught to credite, that there is a mediation, remission, akses to Jesus Christ, or saluation without them, their properties & new fangled inuentions, making his blessed selfe, and his most holy worde, who proclaimed to the most wretched sinner, Come to mee all ye that are laden, and I will refresh you. And as they haue long corrupted many others, so this famous and auncient Cittie Lions, and with sundrie like shewes as this their playe of late, so dasled the eyes of the multitude that they cannot see beyonde the mist, that these haue cast before thẽ, their eares are deafe, their eyes blind, their memoryes dull, & their hearts so obsti-

nate

nate, that to conclude, that whatsoeuer is the inuention of those seditious impostures, is now growne to be the peoples beliefe.

Herewithall sir is to be noted, which let me intreate you to take note of, that all their preachings, playes, and representations, consist of these two sorts: to mak others infamous, and to honour themselues, to approue the Sea of Rome, the sole rock and foundation ouer which as from his Maisters mouth Peter had the charge giuen him, and since him for this many hundred years, the Pope and Bishops of Rome, are the lawfull heyres and successors, and haue beene carefull fathers, feeders, fosterers, and gouernors thereof hauing (as they say) like power, and like Dominion, though their pride witnesseth against thē; they neglect to exercise the like doctrine that hee whose faith and confidence was built on them, whose obedience and reuerence was paid to them, might perfit in what villanie soeuer hee intended, if but intending to the aduancement of their Church, and the furthering of their ambition (though it stretch to the murthering of Princes, whom God himselfe annointed) and the Pope as heauens Vicegerent, had full authoritie to pardon them; to remit them from Purgatorie after death, and crowne them with the glories of eternall happinesse.

Where on the contrarie sir, those that are faithfull Christians of them in diuision, called Lutherans, Hugonites, Caluinists, & Protestants, from the worde Protest, meaning they professe much and doe nothing, though we serue our Maker with vprightnesse of heart, though wee rob him not of his glorie giuing it to men, though wee seeke as hee himselfe hath appointed: for no other intercessor betwixt our sinnes and the fathers iudgement, but his onelie begotten sonne, though as much as lyes in the frailtie of mans fleshly to doe, we obey his commaundements, honour our Princes, submit to Magistrates, hurt no man willingly, loue our

neighbour as our selues, yet in their decrees, and not for obeying their institutions, we are the dregges of sinne, the bubbles of religion but risen of late, and ere long to bee confounded, we dwell vnder the wrath of heauen, and we shall feele it, we drinke of the impoisoned cuppe, and wee shall perish, Angels, Saintes, and Martyrs haue no fauour with vs, we are no better then Infidels, with whom it is vnlawfull to hold league, and lawfull to breake oath or promise, we are blotted from out the booke of heauen, as we are excommunicated out of their church, that we shal neuer haue the happinesse to come to their purgatorie, for there is no other locall place ordained for vs then hell, wee are not so fortunate as beasts, for they liue, die, and then their labours at an end, but our end is without end, perpetuall destruction.

Thus Sir as in bookes of large volumes, they haue published against vs, as in their sermons they doe preach of vs, so in this their play they present vs, whereby this time if your worship would bee but pleased to thinke, the trumpeters had left sounding, that all the dead had assumed new life, and were now coming before this tribunall, I will shew as euidently to your iudgement, as it was apparent to my sight, to what sentence and execution they giue vs Christians, our Princes, Prelates, Gouernours, I, euen vnto the meanest: and howe they glorifie themselues, from the Cardinall to the Friar Capochen, may your good worship but please to thinke then, that in this minute you are seated in Lions, at this time you heard the sound of excellent musicke, when presently as in a shew, you beheld all the Popes, and Bishops, who had gouerned in the Papal chaire, since the time they proues Peter to haue preached there, and the decay of the Romaine Empire, ushered in with conuents of Friars, companies of Iesuits, colliges of Cardinals, indeed of their needfull ministers of all sorts, who in their passage sung Anthems, Te Deum, and

other

other songs of gladnes, euery Pope and Bishop had his name and title written on his forehead, as thus sir: Some but Christes vicar, others who inlarged to that, Seruant of seruants, others King of kings, and so of their whole stile euen vnto this Pope nowe liuing which now gouerneth, who though all the rest were glad to carrie themselues in on their feete, he was borne in on foure Kinges shoulders, and as that neither death, nor earth, had had power to pull them from their pride, or robes pontificall, so though their play was of the generall sessions, before which shall bee a change from all earthly glories, they came expelling the greatest power and commaund wherein they liued, who when they were all entred vpon the stage, though they were as proud as Popes are, yet they themselues with the whole assembly made their obeysance to the vpper Judge, who riding with the greatest maiestie hee could sit, and being adorned gorgiously to beget wonder in the spectators or beholders,, spake to this purpose: that they were the fathers of his Church, the shepheards of his flocke, to whome hee had giuen both the keyes of heauen and earth, and full power to bind and lose mens transgressions, and hauing found in his register, they had been faithfull in their charge, and carefull in his seruice, as his beloued on his right hand, hee had prepared them a glorious seate, and happines euerlasting, which they entertaining with a Hymne of thanksgiuing, according as he directed them in great state, seated themselues.

Thus hauing beheld the Popes and all their disciples brought in by the hand of Angels, and placed on the right hand of the throne, may you bee pleased Sir, but to turne your eyes on the left hand, and view the great Turkes, euen frō their Father Mahomet, to him now that raigneth, with Bazzes. Janizaries, and other instruments, administers of his infidelitie, brought in by diuels, and seated on the

left hand, as also Prester Iohn, the Emperour of Persia, and all Protestant Princes, namely the Kings, and late Queene of England, the king of Denmarke, all those Princes of Germanie that hold faith with vs, Graue Morrice, and the States of the Low Countries: to conclude they were figured all, that lined contrary to them in opinion, though they beleeue in the same Christ which they profesle, yet they rankt them in the number amongst Infidels, where on the contrary, the Emperour of Germany, the kings of France, Spaine, and Portugal, all Dukes and Princes of what Prouince soeuer, had either their presence or Carracter, & were placed at the Pops feete, ouer whom he seemed to spred his hands and blest them, and looking vp towards him that plaid ỹ Iudge aboue, seemed to present them as seruants to his Church, & obeyers of his will, whom he graciously seeming to accept, there was a Caton song of the Angels & Martires aboue, & knit vp w masse priests, friars, and the rest beneath, then was from the Popes hand deliuered vnto him that representeed the sonne of God, a booke wherein was ingrost all pardons, curses, and excommunications, either for or against Princes, or their people, which he deliuering to him that presented the father, hee rose vp, and bowing to him, intreated him with a speech of intercession, to ratifie that which his seruants the Popes in his name had executed, the purpose of all which was that they not obeying Roome as the head Church, their religion as the meanes of their saluation, they were now to be damned without redemption, which no sooner akat, but seeming obtained, the Iudge rose vp to pronounce their sentence, before which, here Sir you must note, that there was many passages made of seuerall actions, which had happened in seuerall kingdomes, as of lucy Iesuites that in stirring sedition, and for mouing rebellions had lost their liues, here their deeds

deeds was confirmed meritorious, and many of them placed in the ranke of Martyrs, what treason soeuer had beene kindled by them, if tending to the dignitie of their Church, both them and the traitors had the same benefit. Of which particulars it would be somewhat long to write being two dais in action, yet (in their due place) I shal presume to expresse some of them to you, namely no treason against her late Maiestie, as of Parry, Campion, Sommerfield, Ballard, Babbington and those 14. Traytors of that faction, the pretence of Lopus to poyson (conspiring euen with Iewes for their owne benefite.) In briefe, they were all showne, their deedes approued, and the traytors glorified. The Fryer Dominition calde Iames Clement, that killed Henry the third king of Fraunce, was not here amongst the number of their prayses forgotten, nay, they descended so low, euen to iustifie the late treason practised against our Noble Soraigne and his progenie, to wit, the blowing vp of the Parliament house, a practise so horrid, and an invention so bloodie, that any man that euer hath heard but the name of God, beeing assured of his iudgements, and trembled at hell, would haue beene astonisht to attempt, making it lawfull against Gods word to allow of ante murthers howe euer so hainous for their owne benefite.

Thus hoping sir, as in a Pappe, you conceiue a towne by the name of it, so you will thinke you haue seen all the treasons you haue heard of, practised by Iesuites against Christian Princes here at Lyons acted, that you haue seene the tyrannies of the late Philip King of Spaine deceased, by his inquisition in the Lowe Countries, the slaughtering of the Hollanders, nay his attempt against vs in Anno 88. all presented either in dumb shows, or in action, and their indeuours commended: I will onely giue a touch vnto you, that betwixt the Popes, and Cardinals, Luther, Caluin, Beza, and all the rest whom

whom they tearme their sowers of Heresie: the Catholike Princes and the Protestant Princes, there was some argument held touching the dignitie of their religion, but you must obserue who preuailed, namely the Romish side, and I pray you then thinke you behold the Iudge rising, to pronounce sentence against them, first to make his speech more terrible, fire was throwne out of his seate, noises was heard like thunder, in the end, the effect of his speech was this, that for disobaying the authoritie of the Pope, his faithfull seruant and pastor of his flock, and the relinquishing their way to saluation, which hee as their guide should haue led them vnto, they are now for euer to loose the ioyes of heauen, which to prepare their further griefe, their eyes beheld them in cheefe glorie ascend into, and all of them, King, Queene, and subiect, to be throwne presently into hell, to lie on beds of fire which shall neuer quench, to be still dying, yet neuer dead, for their paines must be euerlasting: at which Lucifer and his whole traine of fiends that were beneath, taking his word for a law, first tooke hold of the Turkes, Persians, and Prester Iohn, and making signes of reioysing threw them into their hell, so as the ages had succeeded they fealed on christian princes, as namely of our English kings, Henry the eight, whom they named vnder Luther, the first founder of heretickes.

Edward the first, a Prince whose life and death was vertuous, and our late Queene of famous memorie, the peacefull gouernise of this kingdome 44. yeares, the establisher of Christes Church, the releeuer of France from the inuasion of Spaine, and their assistance the Catholike league a comforter of the oppressed Christians in Geneua, defender of the Low Countries, and indeed a pardoner of her enemies, yet these Iesuiticall sectaries, here in this their play presented her, iustified the traitors and treasons against her, eternized them in her sight, condemned her by the voice of

their

theſe whole ſtood to their hell, and made the figure of her, whoſe charitie was ſo great, neuer but to thinke mercifully of them, they made a rediculous obiect to their bald-pate Friars, and a ſcoffing ſpectacle to the papiſticall multitude. and as that our gratious Queene, ſo the Kinges of Denmarke, the Princes of Germany, the States of the Low Countries, in theſe all as aforeſaid were, by theſe Jeſuits decree throwne downe into their hell (and imbaſt by diuels beneath, while the other ſeemed to reioyce aboue.

But ſee the iudgement of the true God, that euen in the hight of their reioycings, whileſt theſe Jeſuits made a ſcorne and contempt of the Chriſtians, whilſt they made falſe thundrings, and falſe lightnings, while they directed to the people that now were the Lutherans and Hugonites, burning in perpetuall torments, now were they ſhreeking and not heard, now were they lamenting and not regarded, and as they were, ſhould all mankind be, that forſooke their religion, and built not their ſalluations vpon them: our true God as I ſay, good Sir, who rules the clouds with his beck, who though he winkes yet ſleepes not, ſeeing this their preſumption, and in his wright iuſtice not longer ſuffering, that his name ſhould be profaned, his ſeat vſurpt, his iudgements abuſed, out of his quiuer of wrath, and armor of fire, whom no mortall man can reſiſt, drew one arrow to ſtrike them downe, who ſo rebelliouſly roſe vp againſt him.

For here Sir, I pray you take knowledge, at the time when this Jeſuite gaue his ſentence Ite maledicti, and their fained diuel began to ſeaſe on Chriſtians, the day was as cleere & as hopefull as a huſbandman would deſire in harueſt, whē in a minut one dark cloud as the forerunner of his true maſters will ſhered by fire & attended by darknes, making euen that which was but now the bright of the day as pitchie & fearefull as the blackeſt night, when preſently the people had ſcarce time to thinke of amazement, thunder

with lightning, being heauens Ordinance shot off, & stroke from his seate he that presumed to take his name vpon him, the Iesuite assumed to be his sonne, and shee that presented so boldly the virgin Marie, and hee that would bee afore his time play Lucifer the Prince of diuels.

Here sir, may you behold, (what I beheld) the iudgements of God, against these arrogating Iudges, they that but a minute since would make vse of their breath ordained to glorifie their maker, to bee a helpe to make wordes to condemne others, and they that would make fire giuen from heauen as a helpefull Officer for mans necessities, to be a tormentor of them, are now with fire from heauen in the same twinckling whilest their glorie stoode at the hiest, stricke downe from their seate, deprued of their breath, and deposed of all, at the pleasure of the highest, to what place far be it from me to iudge, for by any instructions I could stay to receyue, for the hatte I had to Franckford, they were carried away, & whilst my residence there not heard of: but to giue you further notice of what I salue, I am bold to proceede, and to signifie, as the day was on a sodaine darkened: so after the thunder had spoken the power of his wrath, it was as sodainly cleare, whein my selfe as the rest of the spectators, might beholde the toppe of their Colledge, ouer the Rhadne tome with the thunder, their newe erected Gods, and hee that assumed the Diuell not to be seene, at which euery eye being driuen into amazement, by flight sought to preserue themselues, in which presse for safetie, seuen more found daunger being their smoothered to death, and all comming forth into the Cittie, found heauen to haue powred downe such abundance of raine, that the cittie seemed halfe drowned, where many, what with labouring to conuey out the water, tooke surfeits with heate, and others by intemperance of colde, which so much water bred, had ingendred in their bodies such coughs and Agues, that by the second rod

of

of heauen, many hath beene since sent to their graues: thus much I can certifie you sir to be of credit and truth. And for the strangenesse, though it no duties to commend vnto you, which as it is a wonderfull iudgement of God to abate the pride of these Romish Priests, and rabble of the seditious, who put their confidence in the Virgin Marie, their trust in Saints, and in the merits of their owne workes (and indeede the ouerthrow of their Idolatrie) so should it bee as a preseruatiue, sent both to ours and other Nations, to see that their workes are deceyt, their Religion poyson, and so contemne both them and it, where on the contrarie it is a comfort and a confirmation of vs in our Christian faith and profession, to beleeue in Iesus Christ, and in him onely to put our trust.

Sir if at the receyt of your next Letters, I shal finde this abstract of their playent vnto you in this discourse acceptable, I shall not faile in my next businesse, in a larger manner to recommende vnto you the whole substance thereof, both in the Acts and Scenes, as they presented it, which from a Gentleman of Lions, whome I haue some interest in, and bee the like in the Iesuiticall Colledge, I am promised to receiue, if either it may bee a pleasure to me, or desired of your worship's all when sir, not to troble you with other particular occurrents which happened by the inundation of those waters.

I will only giue you to vnderstand, that what through the alteration this straunge play hath bred in mens minds, and the diseases the cold hath ingendred in their bodies, at what priuate meeting soeuer happened betwixt any of their Church and ours, there is little conference had: but about this their late play, and the iudgements which God in his wrightines sent vnto them, all of our

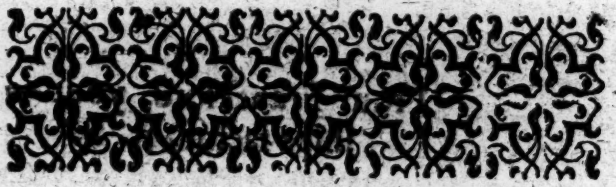
faith affirming that being expulst France for the murder intended by a marchants sonne named Chastle a scholler of the Jesuits, and instigated thereunto by a Jesuit named Giniarda Jesuit to the colledge of Clermont in Parris, that first it partly appeared by the lawfulnes of the cause for which they were expulst, that it was as unlawfull for them to returne, but it was evident by the iustice which God him selfe shewed upon them (in that meanes wherein they begun to build themselues a new foundation, and to outreach the pride which heretofore they had growne vnto, (namely to arrogate to themselues his divine power, and his supreme preheminence) they are members so dangerous, and their doctrine so seditious, that they are vnfit subiects to haue hospitality in any Christian common wealth, where on the contrary both they and their disciples also continuing obstinate (as that is a point of their doctrine which they faile not to ground men in) they doe not with modestie seeme to excuse them in their heresies, but as presumptuously as if this blow of heauen had not wakt them, they both confirme them, and as constantly beleeue in them, which difference in that part of France causeth mens minds much to bee troubled, doubting what the successe will attaine vnto, some doubting it will growe to a publike tumult, the least looking for priuate quarrells, and the rather because these conferences hauing beene often and in seuerall places, bordering in and about Lions, many of their owne church haue since vpon priuate consideration had, both of them and their religion, declind themselues from them, to the great comfort both of vs that are Marchants, and all christians in Fraince, whereby wee likewise constantly beleeue, that this is a certaine presagement, that ere long the glory of their Romish pride will conclude, and

no

no doubt as it is a comfort here in France, it will bee no lesse to all loyall Englishmen with you, and this signe which heauen sent to their ouerthrow will bee a booke for Gentlemen and subiects of all sorts, from the highest to the lowest to read their follies in, and from henceforth not to be seduced to build their faiths vpon their opinions, to be forward in their dangerous enterprises, to the ouerthrow of their ancient houses, and most worthie families.

Thus Sir both now and after I shall heare from you, bestowing my time carefully and industriously in your affaires, and omitting no occasions for the recouerie of those monies before mencioned I take my leaue.

FINIS.

From Franckford, your worships factor, R. S.

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Saint Auſtens gate.